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THE  
PINE STREET BOOK.  
1837.







— 245 —

*Phy. D.D.*

AN  
HISTORICAL SKETCH  
OF  
THE PINE STREET,  
OR  
**THIRD PRESBYTERIAN CHURCH,**  
IN THE CITY OF PHILADELPHIA.

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**BY JOHN WELWOOD SCOTT,**  
Member of the Third Presbytery of Philadelphia.

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WITH AN INTRODUCTION BY THE PRESENT PASTOR.

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PHILADELPHIA :  
PRINTED BY LYDIA R. BAILEY,  
NORTH FIFTH STREET.

1837.





## DEDICATION.

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THE following SKETCH is respectfully DEDICATED, by the Author, to the PASTOR, the ELDERS, and the MEMBERS of "The Pine Street, or Third Presbyterian Church." The design of its publication is, that EVERY member of the congregation may be furnished with, and give to their children, as a *perpetual remembrancer*, a neat little volume, containing the EVENTFUL HISTORY of their much favored CHURCH, from its origin to the present time:—and also, a GRATEFUL MEMORIAL of their affectionate attachment to their LATE PASTOR, whose portrait is prefixed, and whose ministrations were

continued for a longer time than were those of any one of the messengers of God who had preceded him, in the same location:—and, ultimately, as in appropriate connexion with these objects, *to afford some aid in sending the gospel to the heathen*, by the application for that purpose, through the agency of the Female Missionary Society of the Church, of whatever profits may result from the sale of the book. Should this humble effort be favorably regarded by those to whom it is inscribed; and should they thus indicate their interest in the objects with which the work is identified, the author will feel additional strength imparted to the bonds which bind his affections to the sanctuary of which it treats, and in which he was privileged first, publicly, to profess his subjection to Christ.

J. W. S.

*Philad. April, 1837.*

## INTRODUCTION.

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THE author of the present work has conferred an obligation upon the Third Church and congregation, by the industry with which he has collected, and the judiciousness with which he has combined the following history. At a small expense to purchasers, but with considerable labor of his own, he has furnished to the members of the Third Church and congregation an account of the peculiar providences which guided, and often tried their fathers. He has also enabled the present

members to offer a grateful memorial of their affection to their late Pastor, under whose ministrations they have had great edification and enjoyment, for almost a quarter of a century.

It is hoped that the work, besides aiding, by its profits, in the diffusion of the gospel among the heathen, will not be without practical use. From perusing these pages, thoughts similar to the following will be likely to arise in the mind of the reader.

Pecuniary sacrifices for the sake of peace seldom weaken the energies of a church. The Pine Street Church has paid 24,000 dollars, at different times, to secure tranquillity; and the result has justified the arrangement.

It is possible to have a *settled* ministry without weariness and disposition to change.

During sixty-five years, the Pine Street Church has cherished five successive pastors, with almost equal affection. This fact is alike creditable to the Church, and its surviving as well as departed ministers.

The strength of a church consists, not so much in the number of its members, as in its unity of spirit. The secession from Pine Street Church, at a certain period, has been more than made up by accessions under the converting influences of the Word and Spirit.

Ecclesiastical dissensions furnish matter for humiliation and sorrow. How were the spirits of our fathers grieved, and their energies diverted from their great work, by collisions with their brethren! But such collisions, if unavoidable, are not matters of despondency. They did not prevent the growth and pros-

perity of the Church, and have long since passed away.

How rapid, and how desolating is the march of time! Of those who organized the Third Church, and participated in its early conflicts, not one now survives. As we stand in the venerable edifice where they worshipped, and cry—"Where are the fathers?—Echo answers,—Where!"

But while men pass away as a flower of the field, the Church of Christ survives and flourishes. "Instead of the fathers," the children have arisen to praise the Lord. So let it be to the end of time.

Let this little work excite the members of the Third Church to watchfulness, activity and prayer. They have derived from their fathers a rich inheritance. They reap the

fruit of their fathers' labors and pecuniary sacrifices. By sustaining well their part, they may enrich the bequest, and hand it over, laden with blessings to coming generations.

T. B.

*April, 1837.*





## HISTORICAL SKETCH.

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It is interesting, after a succession of eventful years, to recur to the origin, and to review the annals, and to mark the progress of a community to which we sustain an endeared relation.

Guided by the historic page, we thoughtfully rove among the sepulchres of our ancestors. We contemplate, elevated amidst a thousand graves, the sanctuary of our social religious privileges; and we venerate the temple which, in a past and returnless age, our fathers erected. A peculiar sanctity invests the consecrated fane in which, in the olden time, they loved to recognise their companionship with all those who then feared the Lord. The altar where we are wont to present our hallowed offerings, becomes increasingly pre-

cious, whilst regarded as the same which our departed or now hoary parents devoutly frequented.

In reverting to the *three score and ten years* of the sacred fabrick's continuance, we think of the many who there have anticipated the society and the songs of the supernal state. The review of that lengthened period revives the remembrance of many a dear relative, and of many a beloved associate in the heavenly pathway who have entered into the joy of their Lord. Their bodies now slumber, deep in the earth, around those walls within which they once delighted to congregate with the people of God. In fellowship with the followers of the Lamb, they had often participated with them in the spiritual regalements of their Father's house. Now, with the spirits of just men made perfect, they dwell in the undecaying mansions which their Redeemer hath prepared for all who love his appearing,

"And all their powers find sweet employ  
In that eternal world of joy."

In the indulgence of thoughts like these, we are conscious of pensively pleasing emotions. Feelings, which words cannot tell, mingle and glow in our

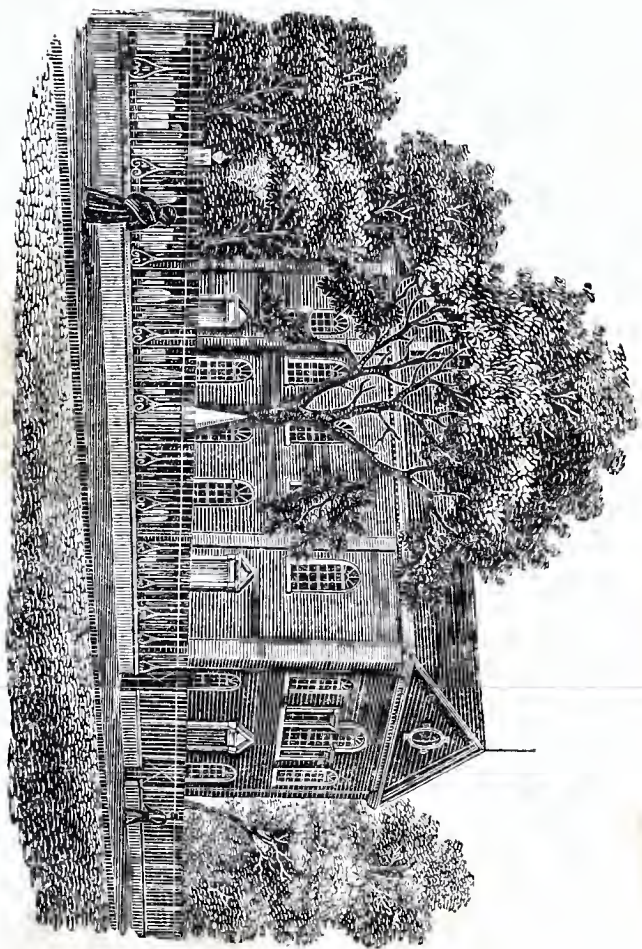
bosoms. Blending with the devotional breathings of the soul, they are intelligible to HIM who hath 'set His Church as a seal on His heart,—as a seal on His arm.'

The full import of these remarks, will, doubtless, be understood and duly appreciated by many, both now, and also in future time, in perusing the memoirs of THE PINE STREET, OR THIRD PRESBYTERIAN CHURCH IN THE CITY OF PHILADELPHIA.

The congregation of this Church was originally formed by the associating of some of the members of the *Market Street, or First Presbyterian Church* in Philadelphia, together with other persons who were before unconnected with any particular congregation. For some time they assembled for worship in a small building, called the *Hill Meeting-house*, on the lot of ground in Pine street, between Fourth and Fifth streets, where, afterwards, was erected the spacious edifice which the congregation now occupy. On the site of this edifice it was, that about the middle of the last century, the celebrated and successful evangelist, the Rev. *George Whitefield*, preached to thousands, from

a stage erected by his friends for the purpose, after he had been refused the use of the churches. This lot, situate on the south side of Pine street and west side of Fourth street, containing in length from the south-west corner, on Pine street one hundred and seventy-eight feet, and in breadth, on Fourth street one hundred and two feet, was, by Letters Patent dated on the 19th of October, 1764, granted by the Honorable *Thomas* and *Richard Penn*, esquires, proprietaries and governors of the Province of Pennsylvania, “to the congregation belonging to the old Presbyterian meeting-house, situate on the south side of High street and near the court house in the city of Philadelphia;” conditioned, that the congregation should annually pay therefor to the said proprietaries, their heirs, &c., the sum of five shillings sterling.

The property thus given, was to be held in trust forever, by seven persons and their heirs, belonging to the said congregation, and named in the Patent, “of intent and purpose that a church or meeting-house shall be erected thereon, and a burial yard laid out, and that the same church and burial ground shall remain, continue and endure





for the use of the said society of Presbyterians now residing and hereafter to reside in the said city of Philadelphia, and the environs thereof forever."

Soon after the execution of this Patent, the meeting-house which it contemplated was erected. This was accomplished, principally, by funds which were procured by the agency of members of each congregation.

Besides a Session, the Market street, or First Church, had also a Committee, whose province it was to attend to the secular affairs of the congregation. By certain articles of agreement, proposed by this Committee to both congregations when assembled together on the 31st of March, 1767, a connexion of the two churches was recognised as existing. Although at that meeting a formal vote on the adoption of the articles was not taken, and no record of proceedings in relation to them was made, the assembly having dissolved abruptly; yet, it does not appear, that for several years, any thing occurred to disturb the harmony which subsisted between the two congregations. It was mutually understood, that their respective ministers

should preach alternately in each church; and, agreeably to this arrangement, they both enjoyed, at different periods in succession, the ministrations of the Rev. *Francis Alison*, D. D., the Rev. *John Ewing*, D. D., pastors of the First Church, and the Rev. *Samuel Eakin*.

The Rev. S. Eakin was elected by the congregation of the Third Church, without the interference of the members of the First. The call to him was regarded as in order by the Second Philadelphia Presbytery, to which both churches then belonged, and he was accordingly installed by that judicatory.

Mr. Eakin's continuance as pastor was brief. He was ordained by the Second Presbytery at some time between the summer of 1769 and the spring of 1770. Subsequently, he was charged with having been guilty of some gross immoralities, and also, with having deserted and declaratively repudiated his ministry. His Presbytery referred his case to the Synod, and this judicatory, on the 24th of May, 1771, on his acknowledgment of his criminality, suspended him, *sine die*, from the exercise of his ministry, and at the same time declared his pastoral relation dissolved.



On the 18th of October, 1770, a meeting of the congregation, called at the request of the Session, was held, at which the Rev. Francis Alison, D. D., presided. The design of this meeting was to ascertain whether it was expedient to increase the number of ruling elders; and it was decided to be *not* at that time expedient. The congregation then chose a Committee similar to that of the First Church. This Committee consisted of twelve members; and although their duties were of a character distinct and different from that of those which belonged to the Session, yet the two bodies frequently met together to transact the business of the congregation, and kept the minutes of their proceedings in common. This irregularity, however, was, after a few months, found to be the occasion of some embarrassment to the Committee, and it was discontinued.

On the 5th of August, 1771, the church being then without a pastor, a meeting of the congregation was held for the purpose of choosing one. Of this meeting also, the Rev. Dr. Alison was the moderator. Although the elders "cautioned" the congregation against acting in the premises, yet,

they proceeded according to the intention of their assembling; and the Rev. GEORGE DUFFIELD, the pastor of the church in Carlisle, Pa., and a member of the Presbytery of Donegal, was duly elected.

To this proceeding the Committee of the First Church objected, alleging, that their congregation having had no participation in the choice, therefore, the election of Mr. Duffield was not in accordance with the articles by which the connexion of the two churches was recognised. This position seems to have been founded on a proviso in those articles,—“that each congregation shall study, as far as possible, to choose a minister that shall be generally agreeable to a majority of the members of each house.” The Committee of the Third Church contended, that this clause, even had the congregation adopted the proposed articles, could be regarded only as “a prudential caution;” and should not be understood as giving to the congregation of the First Church a right to interfere, in any way whatever, with the proceedings of the congregation of the Third in relation to their choice of a pastor for their own spiritual benefit. To sustain this position, and to prove the propriety of

their conduct in the present instance, they referred for a precedent to the manner in which their former pastor, the Rev. Mr. Eakin, was elected.

This contrariety of views and claims of the two congregations was the basis of a long and unhappy contest, in the sequel of which, the Third Church had to encounter many difficulties, and to contend, defensively, for alleged rights, both in the ecclesiastical, and the civil courts. It is not however expedient to notice particularly all the incidents and circumstances relevant to this pernicious strife. It will suffice for the object of this sketch to remark, that the Presbytery rejected the call, and refused to give permission to the commissioners of the congregation to prosecute it. The ostensible grounds of this judgment were, that the election was held without the concurrence of the elders, and irrespectively of their caution to the congregation against their proceeding to choose a pastor; and also, that if the Presbytery should sanction the conduct of the congregation in this case, the fiscal interests of the congregation of the First Church might thereby be injuriously affected.

An appeal from this decision of the Presbytery

was taken by the congregation to the Synod of New York and Philadelphia, which was then the highest judicatory of the Presbyterian Church in this country. After having heard the parties in the case, the Synod, on the 26th of May, 1772, by a large majority, there being but four dissentients, reversed the judgment of the Presbytery, and resolved, "That the Third Presbyterian congregation of Philadelphia have liberty to prosecute their call for Mr. Duffield before the Presbytery of Donegal."

Hereupon, the elders of the Third Church petitioned for "advice of the Synod with respect to the execution of their office, in consequence of the judgment of the Synod:"—and they were answered, that "The Synod advise them to continue to act as elders; but, in case they cannot, consistently with what they apprehend to be their duty, continue as such, and act upon the decisions of Synod, that they may resign their office, and the congregation proceed to choose other elders, who may have freedom to act according to the determinations of the Synod."

It seems, however, that the parties opposed to the congregation's claims, were not satisfied with

the judgment and the advice of the Synod ; for, at the next meeting of that judicatory, in Philadelphia, in the spring of 1773, Mr. Duffield ‘ brought a complaint against the Second Presbytery for having, by one of their members, obstructed his entrance into a church under their care, to which he had accepted a call, and for refusing to receive him as a member, although he was dismissed from and recommended by the Presbytery of Donegal.’

Also,—“ A petition and remonstrance from the Incorporated Committee of the Presbyterian Church of Market and Pine streets,\* was brought in, and read, setting forth, that Mr. Duffield, by the assistance of a part of the congregation of Pine street, had taken *forcible* possession of their church in Pine street, on the 27th of September last,” and praying for relief, &c.

‘ An address and representation of the Pine

\* The Committee of the First Church had obtained a charter of incorporation bearing the signature and seal of Richard Penn, esquire, governor, &c., of the Province of Pennsylvania, and dated August 27th, 1772, by which they were styled “ The Committee of the First and Third united Presbyterian Churches in the City of Philadelphia.”

street congregation was read, stating their conduct in obtaining, and introducing Mr. Duffield into the church.'

'The Presbytery then stated the case, and the reason of their conduct ; after which, Mr. Duffield was fully heard ; and the Presbytery replied.'

The Synod then, after maturely considering the whole matter, gave their judgment, that "Mr. Duffield had just cause of complaint against the judgment and the conduct of the Second Philadelphia Presbytery, who ought to have admitted him to membership with them, and allowed him a fair trial : *Whereupon, we now declare him to be minister of the Pine street or Third Presbyterian congregation in this city, and order that he be put upon the list of the aforesaid Presbytery.*"

This judgment was given on the 25th of May. On the 26th, the commissioners on behalf of "the Incorporated Committee," &c., signified to the Synod, that 'they withdrew their cause from the Synod's bar ;' and they afterwards presented a paper purporting to contain their reasons for this measure. The paper concludes as follows,—“Whilst our complaint is thus manifestly prejudged, we

cannot but observe, that ridicule is set up by some of the members as the test of truth, and character wantonly attacked in a manner unbecoming the gentleman and the Christian ; what then have we to do, but to retire from your bar."

Whereupon the Synod made the following record,—“After much conversation and great deliberation, it is overtured, that as George Bryan, esq. and William Miller, in the name of the Incorporated Committee, presented a petition and remonstrance, charging Mr. Duffield with sundry high crimes and misdemeanors, and praying that he might be removed from the pulpit and church in Pine street ; but some time after, those gentlemen withdrew their said petition, and assigned their reasons therefor, which are ordered to be recorded on our minutes ; the Synod therefore, finding no accusers, do acquit him, the said Mr. Duffield, from all the charges contained in the aforesaid petition and remonstrance.”

On the 27th of May, the congregation petitioned to be taken from under the care of the Second Philadelphia Presbytery, and to be attached to some other ; and Mr. Duffield requested for himself, to

be put into the First Philadelphia Presbytery. The Synod therefore resolved, that Mr. Duffield's request be granted, and that the Third Presbyterian Church, of which he was the minister, be also detached from the Second, and connected with the First Philadelphia Presbytery.

The Third Church, by this synodical affirmation of its ECCLESIASTICAL INTEGRITY, was happily relieved from embarrassments with which the congregation had struggled for nearly two years.

As regarded the claims of interest in the *property* of which the congregation of the Third Church retained possession, the decisions of the several courts of law, to the adjudication of which the case was successively submitted, were in favor of the First Church.

This contest continued until the 2d of September, 1794. A conciliatory overture from the Committee of the First Church, was then submitted to the Committee of the Third. To this overture the latter promptly and favorably responded; and thereupon a negotiation was opened, which, in December, 1795, resulted in a final settlement of



all the matters in dispute, to the mutual satisfaction of both congregations.

The terms of agreement were, that ‘the congregation of the Third Church should pay to that of the First, the sum of *one thousand pounds*, in four equal payments;—the first in six,—the second in twelve,—the third in eighteen months,—and the fourth in fifteen years; the whole without interest.’ At the same time, the Committee of the First Church, having been invested by the congregation with full powers for the purpose, united with their brethren of the Third Church, in measures to obtain such aid of the State Legislature as was necessary to consummate the adjustment, by ‘vesting the Third Presbyterian congregation with the legal and separate right of the house and lot occupied by them;—with a proviso in behalf of some few families belonging to the First Presbyterian congregation, whose right of interment of their dead was reserved, upon the same conditions as members of the Third.’

Thus terminated all the differences, which, for a long series of years, had grievously affected these two otherwise highly favored churches. For

some time, however, previous to this amicable adjustment, these congregations had, as they have also ever since, cherished the kindest feelings with regard to each other ; and it is grateful here to remark, that the fourth instalment, which was stipulated to be paid by the congregation of the Third Church to that of the First, and amounting to £250, was generously relinquished by the latter.

The congregation of the Third Church had made an addition to their original ground, by purchasing, in June, 1782, for the sum of £15, a lot on Fourth street, extending from their former line southward, 39 feet, and in depth running westward, 178 feet. At the close of the year 1796, they obtained a charter, agreeably to which, as a Body Corporate in Law, they now, instead of a Committee, elect annually a Board of Trustees consisting of thirteen members. To this Board is committed the management of the secular and fiscal business, with the exception of some reservations, which require the decisions of the congregation when assembled for the purpose.

The period of the separation of the Third from the First Church is referrible to the year 1771,

when the congregation of the former asserted their right of electing their own pastor irrespectively of any claims or opposition of the latter.

Although the Rev. GEORGE DUFFIELD (afterwards D. D.) was elected, as has been stated, in August, 1771; yet, his settlement in his pastoral charge was not effected until the spring of the year 1773. This delay may be ascribed, as has been shown, principally, to the obstacles which were interposed by the Presbytery, at the instance of the Session of the Third and the Committee of the First Church.

It was a rule of the Second Philadelphia Presbytery, contrary to the judgment of the Synod, that candidates for the ministry should not be examined with regard to their experimental knowledge of religion, provided they were deemed otherwise orthodox. Mr. Duffield was not of that class of ministers who favored this and some other principles in the economy of that judicatory. It is therefore probable, that this circumstance had a special relation to the obstacles which were thrown in the way of his settlement agreeably to the call of one of the churches under its jurisdiction. This is

more apparent from the subsequent course both of the congregation and their minister.

During the conflict for our national sovereignty, the regularity of Dr. Duffield's ministrations was occasionally disturbed by circumstances incidental to that memorable era. Eventually, however, the clouds which had gathered and lingered around this eminence of the hill of Zion were dispersed; and the greater part of the term of his pastoral connexion with this congregation was peaceful, and his labors in the gospel were divinely prospered. He continued for about nineteen years, faithful in his vocation, until his death, which occurred at the age of 58 years, on the 2d day of February, A. D. 1790. His remains were interred beneath the church, in front of the pulpit. A tablet of lettered marble there briefly tells the history of this zealous servant of the Lord Jesus. His name, doubtless, was in the book of life; and his ministry had left indelible impressions of his worth in the hearts of many. Of these, it is believed, not a few are now associated with their beloved pastor,

“Where all the followers of the Lamb  
Shall join at last the heavenly choir.”

Some time before the demise of Dr. Duffield, the attention of the people was directed to the improvement of their church psalmody. In that day, this was a *new measure*, and one which had occasioned trouble in the Second Church, and some others. In this instance, however, the object was accomplished without any unpleasant results. At a meeting of the congregation on the 29th of September, 1788, it was, after due deliberation, resolved *unanimously*, that instead of Rouse's version of the Psalms, Dr. Watts' version as revised by Mr. Barlow and allowed by the Synod, should be used in public worship; and that the custom of reading the lines for singing should be discontinued, excepting at times when the light might be defective.

In the autumn of 1791, the Rev. JOHN BLAIR SMITH, (afterwards D. D.) of Virginia, was chosen by the congregation to be their pastor. Having accepted the call, he was installed, and continued until October, 1795. On account of the decline of his health, he then signified his wish to be released from his charge. To this proposed separation the people, with affectionate reluctance, ultimately consented. He then accepted an invitation

from the Trustees of Union College, in the State of New York, to be the president of that institution; and, agreeably to his request, his pastoral relation was dissolved. The congregation, on this occasion, presented to him, as a token of their esteem, a piece of plate of the value of one hundred dollars.

During a part of Dr. Smith's pastoral term, the congregation, to afford him some relief, agreed with the congregation of the Second Church, to obtain the services of their junior pastor, the Rev. *John N. Abeel*, for one third of his time.

On the 28th of June, 1796, the Rev. *Archibald Alexander*, of Virginia, was elected; but, for reasons which he respectfully stated, he did not accept the call. In communicating his decision, he remarks,—“I am now the pastor of a people whose call I have accepted, and for whom I entertain the highest regard. They, in return, manifest a great esteem and affection for me. It is but a little while since they experienced the distress of parting with a worthy and beloved minister, [the Rev. Dr. Smith,] who was separated from them by your call. They have but just had time, in

some measure, to repair that loss; and now to open afresh those wounds which have already bled enough, and are hardly yet healed, and again to plunge them into that distress, the tears of which are now scarcely dried up, is what I cannot think of without pain, and what I cannot feel willing to consent to."

The Church was without a pastor from the time of the removal of Dr. SMITH, until May, 1799. The congregation then again gave him a call, which he accepted; but soon after his return, he was one of the earliest victims of the then epidemical yellow fever, in the 44th year of his age, on the 22d of August following. Near the south wall of the church, his mortal part rests in the hope of a glorious resurrection. On a monumental tomb erected to his memory by the congregation, is inscribed the narrative of his brief but blessed course. Beneath the spreading foliage that overshadows the Pastor's grave, many who had listened to the messages of grace which his lips had uttered, have contemplated the exemplary character and called to remembrance the excellent counsels of this estimable ambassador of Christ.

From the time of Dr. Smith's removal to Union College, until his return, and after his death, the church was without a settled pastor,—a period of about four years.

In the autumn of 1800, a call was presented to the Rev. PHILIP MILLEDOLER, (afterwards D. D.) of the State of New York, which he accepted. He was installed, and continued the pastor until August, 1805; when, at his request, he was released to take the pastoral charge of a congregation in the city of New York.

The fruits of Dr. Milledoler's persuasive eloquence and evangelical pastoral attentions were neither few nor frail. The memorials of his ministerial fidelity were deeply and durably inscribed by the Holy Spirit, in the hearts of many of the people of his charge. As an evidence of the regard which they continued to entertain for him as worthy of their confidence and affections, seven years afterwards, when Dr. Alexander had removed, it having been suggested to them that their former pastor might then be obtained, they were solicitous of being assembled, that the desire of the congregation in reference to this object might be



ascertained. Their solicitations, however, were met by declarations of four of the seven elders, that 'the people had nothing to do in these matters,—and that it was, exclusively, the business of the Session to procure supplies for the pulpit, and to judge when it was proper for the congregation to proceed to an election.' To the operation of these principles, the people, on this occasion, silently submitted; and the hopes which they had fondly cherished, that they might again enjoy the ministrations of one who had so faithfully, in former years, dispensed to them the Word of Life, was relinquished.

In November, 1806, the Rev. ARCHIBALD ALEXANDER, (afterwards D. D.) of Virginia, was again elected; and having accepted the call, he was installed, and continued the pastor until July, 1812; when, having been chosen by the General Assembly to be a Professor in the Theological Seminary, then recently established, and located in Princeton, N. J., he was released from his pastoral charge.

The ministry of Dr. Alexander in this church, was not unblest. The appropriate effects of his

clear and cogent exhibitions of the doctrines of the cross, and his faithful applications of divine truth, were manifest, both in the Christian character of those who were professedly disciples of Christ ; and also, in the conversion of many who before had disregarded alike the terrors of the Lord, the allurements of the Saviour's love, and the benign influences of the Holy Spirit.

After the removal of Dr. Alexander, the church was without a pastor for about two years. This was occasioned by a collision of the claims of the congregation with those of a majority of the members of the Session, in relation to the selection and choice of a pastor. This difficulty has already been noticed as it affected the hopes of the congregation with regard to Dr. Milledoler, to whom their attention had been first directed. Afterwards, the people, almost unanimously, together with three of the seven elders, having in view one of whose ministrations the congregation had had some experience, and of whose fitness to be their pastor they were satisfied, requested the Session to call a meeting of the congregation in reference to this object ; and, that if

it should appear they were prepared, they might then proceed to an election. Four of the elders, they being then a majority in the Session, refused to grant the people's request, although it was respectfully and repeatedly made to the Session. This refusal was grounded on the assumption that it was, *exclusively*, the prerogative of the Session to propose to the congregation candidates for the pastoral relation; and that in the judgment of that judicatory, no one had yet appeared who was qualified for the relation which the request of the congregation contemplated.

The treatment which the applications of the people thus received by the majority in the Session was the occasion of a painful and protracted disaffection of the parties, and a series of complaints, remonstrances, petitions, and appeals to the higher judicatories of the church. This controversy, in many of its particulars, was analogous to that which formerly vexed the church in the process of Dr. Duffield's settlement; and it would answer no purpose of utility, in this Sketch, to review the measures which were adopted and pursued by the parties litigant in this latter case.

The effect was, that the congregation continued in an agitated state, until the meeting of the General Assembly in May, 1814. A compromise was then effected through the agency of seven persons selected for the purpose. Of these, three were chosen by one party, and three by the other, and these six chose Robert Ralston, esq. for the seventh. An arrangement was proposed by these gentlemen, and sanctioned by the Assembly, by which the elders and members of the congregation who were of one party should secede from the Third Church, and relinquish all their claims and immunities in the same, excepting only their family burial rights in the ground:—and the elders and congregation who should prefer to remain, should transfer or convey to the seceding party the right to a lot or piece of ground belonging to the church and situated in Lombard street, between Fourth and Fifth streets, and worth from eight to ten thousand dollars; and also give to them in cash the sum of \$12,500, besides \$250 for the communion plate; the whole to be paid within one year; it being stipulated, that these funds should be entirely, immediately,

and exclusively applied towards the erecting of an edifice for a church, which should be, primarily, constituted of the seceding party, and designated the Sixth Presbyterian Church.

Regarding this arrangement as an expedient adapted to restore peace, rather than as a criterion of rights, the three elders, with four others who had some time before been duly elected and properly ordained to the office, and the congregation, who together, were opposed to the assumption of the former majority in the Session, promptly acceded to the proposition, and preferred to remain; and, although but few of them were rich in worldly substance, yet, by their own voluntary contributions and the premiums which were paid by applicants for the possession of the vacated pews, they were enabled fully to comply with the requisitions of the compromise.

The Rev. EZRA STILES ELY, (afterwards D. D.) of the city of New York, having been duly elected on the 11th of October, 1813, at a meeting of the congregation, of which the Rev. John W. Doak, of the Presbytery of Philadelphia, was the moderator, and the difficulties which were then

opposed to the settling of a pastor, agreeably to the choice of the people, being now removed, he was installed in his pastoral charge on the 7th of September, 1814. Soon afterwards, by the manifestations of the Holy Spirit's presence and power, a considerable number of persons were added to the communion of the church.

The term of Dr. Ely's ministry in this church, exceeded that of any one of his predecessors, it being about twenty-one years, or nearly one-third of the whole time which had elapsed since its separation from the First Church. During this period, the most cordial harmony was cherished and prevailed among the members of the congregation, and between them and their pastor; and whilst many other churches of our denomination were troubled and injuriously affected by the contentions which lately, for a few years, have been fostered by some of the brethren in the ministry and others of the professed friends of Zion, this church was, and continues to be, graciously preserved from the withering influence of the unhallowed strife.

Dr. Ely having been chosen to a professorship in the Theological department of Marion College, in the State of Missouri, and professing his belief that it was his duty to accept the appointment, and to devote his energies, in future, to promote the interests of that infant, and, as regards the influences of religion and science in the far western regions of our country, very important institution, his pastoral relation was, at his request, dissolved on the 30th of June, 1835.

For a congregation to be thus suddenly required to part with a pastor, under whose ministry the greater part of them have grown up to age from their infancy and youth, is, in modern times, of rare occurrence. In the present instance, it was felt to be a trial, to which, though painful, yet a sense of duty, in view of the important object with which it was connected, constrained them, uncomplainingly, to submit. As the correspondence and proceedings relative to this separation are worthy of preservation among the choicest memorials of Christian amity, they will appropriately occupy a place in this Sketch.

## LETTER FROM DR. ELY,

*To the Elders, Communicants and all other  
Members of the Third Presbyterian Congre-  
gation in Philadelphia.*

BRETHREN AND FRIENDS,

At the earnest solicitation of some of the followers of our Divine Master, I have visited the State of Missouri, that I might be able to judge correctly concerning my duty in relation to the acceptance or the rejection of an invitation to become a Professor in the Theological Department of Marion College. Having surveyed the lands purchased for that institution, and having contemplated its means and prospects of extensive usefulness to our country and the Church of Jesus Christ, I have come to the deliberate conclusion that it is my duty to accept of an appointment to the Professorship of Polemic Theology, Biblical Literature, and Sacred Criticism. It will soon become necessary, therefore, that I should cease from being your pastor, with the leave of



our Presbytery, that I may devote myself to the new duties of a new and important station in "*the far West.*" Some of the considerations which have brought me to this conclusion I design to present to you at a future time.

Be assured, it is nothing unpleasant or undesirable in my situation in Philadelphia, or in my relation to the dear flock of Christ over which I have presided for nearly twenty-one years, that induces me to think of leaving you. I bear you witness that you have been, during my whole continuance with you, as well united among yourselves, and as attentive, respectful, and affectionate to your pastor as any people I ever knew. I have nothing against you, except that you have not all embraced the Lord of glory for your Saviour by a living faith; and that those of you who have professed godliness have not served our blessed Redeemer as you might and should have done. Under this condemnation your pastor falls with yourselves, and would unite with you in praying, 'Lord, hereafter make us faithful unto death, and then confer the crown of life promised to all them that love

Christ's appearing.' In relation to the time of dissolving the endeared pastoral relation now subsisting between us, I shall confer with you on my return home.

I have thought it best to give you the earliest intimation of my intentions that I could with propriety, in hope that you may immediately seek some suitable person to supply my place among you. This is almost the only subject of painful solicitude which now occupies my mind. I beseech you, seek to continue a congregation united and happy in your ecclesiastical relations. May the Lord, in his holy providence, before I finally leave our goodly city, cause you to love and to obtain some minister of God, who shall be clear in his apprehensions of divine truth, sound in judgment, ardent in feeling, ready of utterance, prudent in his whole conduct, a firm Presbyterian, and a faithful pastor; one in every respect far superior to myself. Then, while I shall continue to love you as my people, and shall always feel some pangs at the thought of our separation, however long I may live after it, my soul shall nevertheless rejoice and give God thanks for his

richest benefits conferred on you, and your children, and your children's children.

With much affection I now commend you all to our guardian God, praying for your salvation.

EZRA STILES ELY.

*Pittsburg, Pa., May 16th, 1835.*

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### CONGREGATIONAL MEETING.

At a meeting of the Congregation, held on the 29th June, 1835, pursuant to public notice from the pulpit on the preceding Sabbath, John W. Thompson was called to the Chair, and F. A. Raybold appointed Secretary. The following communication was read from the Rev. E. S. Ely, D. D.

*To the Third Presbyterian Congregation of the city of Philadelphia, in public meeting assembled :*

BRETHREN AND FRIENDS,

Agreeably to intimations which I have already given you, I design to apply to the Second Presbytery of Philadelphia, which is to meet to-morrow, for the dissolution of the pastoral relation

now subsisting between you and myself. I pray you to Resolve, that you will not oppose said dissolution; and appoint some one to certify the same to the Presbytery.

Should you desire it, subsequently to my dismissal, I will cheerfully act as your stated supply whenever I may be in the city, and you shall be destitute of a successor to me in the pastoral relation.

I shall ever remain yours in the bonds of Christian affection,

EZRA STILES ELY.

*Philadelphia, June 29th, 1835.*

Whereupon it was unanimously Resolved, That this congregation do, not however without feelings of deep and sincere regret, consent to the dissolution of the pastoral relation existing between them and the Rev. Dr. Ely, and that the same be certified to the Second Presbytery of Philadelphia.

Resolved, That a Committee of five be appointed, in conjunction with the Chairman and the Elders, to communicate the foregoing resolution to the Second Presbytery of Philadelphia; and also, to

express, by letter to the Rev. Dr. Ely, the feelings of the most sincere and unfeigned sorrow which this congregation experience in consenting to a dissolution of the pastoral relation which has so long existed between them. Upon which committee Messrs. John W. Scott, F. A. Raybold, Robert Clark, Simeon Toby, and Joseph P. Hamelin, were appointed in conjunction with John W. Thompson, Chairman, and Dr. W. B. Duffield, Wm. Nassau, R. W. Davenport, John C. Farr, and John R. M'Mullin, jr., Elders.

On motion, Resolved, That the Session of this church be, and they are hereby respectfully requested, if it be agreeable to them, to invite Dr. Ely to officiate as stated supply during his contemplated residence in this city, next fall and winter, provided the church in the mean time is not supplied with a regular pastor.

On motion, Resolved, That the proceedings of this meeting, together with the letter to Dr. Ely, be published in the Philadelphian.

JOHN W. THOMPSON, Chairman.

F. A. RAYBOLD, Secretary.

## LETTER OF THE CONGREGATION

OF THE THIRD PRESBYTERIAN CHURCH,

TO THE REV. EZRA STILES ELY, D. D.

REV. AND DEAR SIR,

The members of the Third Presbyterian Congregation have assigned to us the duty of tendering to you, on their behalf, an expression of their sentiments in reference to the business for which they were recently convened.

In performing the agency with which they have honored us, we remark, that believing your request that the interesting relation which had long and happily existed between you and them might be dissolved, was occasioned by no ordinary circumstances; and assured that you were fully persuaded of your having been divinely designated to the new sphere of action which it is your purpose to enter, they could not, consistently with their sincere desire that the Redeemer's kingdom may be extended, oppose your wish.

Although their concurrence with the obvious

indications of providence was unanimous and cordial; yet, it is not without painful emotions that they consent to the requisite separation. They deem this measure expedient in promoting the design of the important Institution with which you are to be connected: but whilst they believe that that Institution, under the divine auspices, will be eminently instrumental in facilitating an object most dear to every Christian's heart; yet, they cannot but be sensible that to part with a Pastor for whom they are conscious of long cherished esteem and affectionate attachment, and whose ministerial usefulness has a record in many hearts, is no common affliction.

It is however a delightful and consolatory reflection, that unity, peace, concord and mutual confidence have characterized the comparatively long period of that pastoral relation which now terminates. Your frequent recurrence to the history of that period will doubtless be connected with prayerful solicitude for the continuous prosperity of the church, and the personal spiritual welfare of its members. Thus these grateful re-

miniscences will perpetuate, unbroken, the pleasant bonds of Christian union.

That your life and health may be long preserved, and that God may graciously smile upon and bless you in all your domestic, social, and official relations; and that in all your future course the Holy Spirit may pour light upon your path and sanctify your services in the Redeemer's cause, is the fervent prayer of the people in whose affections you will ever have a sacred memorial.

In connexion with this testimony of those who constituted your late charge, which, as their Committee, it is our privilege to communicate to you, accept, Rev. and Dear Sir, the assurance of our warm regards, and high respect for your personal and ministerial character.

JOHN W. THOMPSON, Chairman.

<i>William B. Duffield,</i>	} Elders.	<i>Simeon Toby,</i>
<i>William Nassau, sen.</i>		<i>Robert Clark,</i>
<i>R. W. Davenport,</i>		<i>Joseph P. Hamelin,</i>
<i>John C. Farr,</i>		<i>John W. Scott,</i>
<i>John R. M'Mullin, jr.</i>		<i>F. A. Raybold.</i>

*Philadelphia, July 1, 1835.*



At a meeting of the female communicants of the Third Presbyterian Church, held (pursuant to public notice) in the session room, July 6th, 1835, Mrs. Martha Smiley was called to the Chair, and Miss Eliza J. M'Corkle appointed Secretary. The following letter, addressed to their late pastor, the Rev. E. S. Ely, D. D., was then read and unanimously adopted; and a committee of twelve of the oldest members was appointed to sign the same.

*Philadelphia, July 6th, 1835.*

REV. E. S. ELY, D. D.

*Dear Sir,*—We, the undersigned, in behalf of the Female Communicants of the Third Presbyterian Church, take this method of expressing our sentiments of gratitude and esteem for one who has for many years sustained among us the character of a faithful and affectionate pastor; and with whom, in the providence of God, we are suddenly called to part.

Although many of those who were professors of religion when you first became our pastor,

have "fallen asleep" in Jesus, and joined the communion of the saints above, some yet remain to thank you for the care you have ever manifested for their spiritual and temporal welfare.

You are united to us by no common ties. To many of us you have been a spiritual father, under whose ministrations we have come out from the world and dedicated ourselves to the service of the Redeemer. With you is connected, not only the remembrance of the living, but of the hallowed dead, who once sat with us in our house of prayer, but whose bodies now lie beneath the grassy hillocks of the church yard.

In conclusion we would remark, that although we feel deeply the separation which must shortly take place, we would not circumscribe your sphere of usefulness, or selfishly urge you to stay. Rather would we say, "the will of the Lord be done:"—go, minister of Jesus, perform your duty, whatever trials or difficulties may intercept your way. Perhaps we may be permitted to see your face in the flesh once and again; at any rate we shall meet you in spirit at a Throne of Grace, with the hope, that when this short life is

past, we shall be reunited, pastor and people, in a better world,

“Where congregations ne’er break up,  
And Sabbaths have no end.”

Yours, in the bonds of Christian fellowship,

<i>Martha Smiley,</i>	<i>Elizabeth Cook,</i>
<i>Mary M’Clemmon,</i>	<i>Rachel Sparks,</i>
<i>Judith Morrell,</i>	<i>Elizabeth Carsdorp,</i>
<i>Ann Tittermary,</i>	<i>Susannah O’Neill,</i>
<i>Margaret M’Ginley,</i>	<i>Jane Rowen,</i>
<i>Elizabeth Shaw,</i>	<i>Charlotte M’Farlane.</i>

*Eliza J. M’Corkle*, Secretary.

In December, 1835, the congregation elected the Rev. President *John D. Young*, of Centre College, in the State of Kentucky; but his peculiar relation to the interests of that institution induced him to decline accepting the call. In June, 1836, the Rev. *G. W. Blagdon*, the pastor of a church in Boston, was chosen; but he also declined the call, having, about the same time, received one from another church in that city.

On the 30th of October, 1836, the congrega-

tion elected the Rev. THOMAS BRAINERD, of Cincinnati, Ohio; and on their application to the Third Presbytery of Philadelphia, leave was given them to prosecute the call before the Presbytery of which he was a member. The commissioners for this purpose informed him of the facts in the case, and earnestly requested of him an early and favourable decision. In reply to this communication, by a letter dated Cincinnati, December 22d, he remarks,—“After meditating much on the subject, and submitting it often to God, for direction, I have arrived at the conclusion, that it is my duty *to accept your kind invitation*. Deeply sensible of the solemn responsibility which I am about to assume, I would present through you to the church, my earnest request, that both in public and private, they bear me to the Throne of Divine Grace, that I may have my conversation among you in the fulness of the gospel. You will readily believe that I duly estimate the continued confidence of the church; and it shall be my earnest prayer, that I may be so guided by Divine Wisdom, that *all* shall give me their esteem and confidence. As a

Pastor, I shall know *no party* in the church, but regard and treat *all* as ‘Zion’s friends and mine.’ ”

As the Pastor elect, he commenced the momentous duties of his vocation on the 29th of January, 1837. He was installed by the Third Presbytery of Philadelphia, on the 5th of March following.

The coincidences which occurred in the process of Mr. Brainerd’s settlement are not unworthy of notice. Of the congregational meeting at which the call was prepared, the moderator was the Rev. J. W. Scott, who, before he was ordained to the ministry, was a *ruling elder in this church*. In the installation service, at which the Rev. J. L. Grant, pastor of the Eleventh Church, presided, the Rev. A. Barnes, who preached the sermon, is the pastor of the First Church,—*the same* with which the Third *was originally connected*. The charges to the pastor and the congregation were delivered by the Rev. Dr. Ely, the *immediate predecessor* of the brother whom he addressed, in the same pastoral relation: and the Rev. George Duffield, the

*grandson* and *namesake* of the *first pastor* of this church, led in offering the concluding prayer and pronounced the benediction.

For the last six years, Mr. Brainerd had been actively employed in promoting the interests of the Redeemer's kingdom in the great Valley of the West. On his leaving Cincinnati, his brethren in the ministry in that city and vicinity addressed to him the following note, expressing their sense of his worth, and their fraternal wishes with regard to his future course.

DEAR BROTHER BRAINERD :

The subscribers, members of the pastoral meeting in which we have for so long a time borne one another's burdens, and mingled our counsels and joys and sorrows, cannot, without regret, give you the parting hand ; or permit you to depart without the assurance of our affection, and confidence in you as a faithful brother,—commending you, also, to the grace of God, in your new sphere of labor, where, if you must leave us, we rejoice that you are to be stationed ; and where, we doubt not, God will crown with suc-

cess your labor, in the feeding of the lambs of the flock, in the edification of the saints, and in winning souls to Christ.

*Lyman Beecher, Benjamin Graves,*  
*Baxter Dickinson, Herman Norton,*  
*Thomas J. Biggs, Thornton A. Mills,*  
*John Spaulding.*

*Cincinnati, Jan. 10, 1837.*

MR. BRAINERD'S REPLY.

DEAR BRETHREN,

Please to accept my grateful acknowledgments for your kind note. Next to the pleasure arising from a consciousness of having aimed to do well, is the satisfaction of finding our efforts approved by those who are capable of judging impartially. The pain of parting with brethren whom I have so much reason to respect and love, is only alleviated by the consideration, that, in following the paths of duty to a distant field, I shall still be engaged in that glorious cause, which we mutually love, and to which our mutual labors and prayers have been hitherto devoted. I know the singleness of heart, with which you have de-

sired to diffuse an evangelical influence throughout the Great Valley, and shall never cease to pray that you may see the great work consummated.

Yours, truly,

T. BRAINERD.

Having thus been permitted, by the Lord of the harvest, to enter this new field of labor, he was affectionately received. Coming, as it is believed he has, under the auspices of the Holy Spirit, there is ground of hope, that the prayerful expectations of the people to whom he shall minister of the Word of Life, will be joyfully realized. Their ardent desire is, that for the glory of the Redeemer, in the conversion of sinners, the fruits of his agency in the gospel, under the Divine blessing, may be still more abundant than were those of either of the honored laborers who have preceded him in the same location; and that, after a protracted season of fidelity in his sacred vocation, though he shall have often 'gone forth weeping, bearing precious seed,' he may, at the glorious harvest-home jubilee of heaven, be



associated with a host of approved reapers, “bringing his sheaves with him rejoicing;” and then, together with all the ransomed of the Lord, unite in ascribing the success of their ministry, and the praise of their salvation, to the grace of HIM who purchased and redeemed His Church by the shedding of His own most precious blood.

The Third Church, as has been stated, belonged originally, to the Second Philadelphia Presbytery; and in the Spring of 1773, on the settlement of Mr. Duffield, both he and the church were attached to the First Presbytery. In 1786, two years before the General Assembly was constituted, the two presbyteries were united in one, by the name of “the Presbytery of Philadelphia;” and the church continued in connexion with this judicatory, until by an act of the General Assembly, in the issue of an appeal from the Synod by a number of brethren and churches belonging to the Presbytery of Philadelphia, a Second Presbytery was organized. The pastor of the Third Church was one of the brethren who constituted this latter judicatory; and it was provided by the Assembly’s act, that if the church should prefer to remain in con-

nexion with the Presbytery of Philadelphia, its relation to that judicatory should continue. It was therefore deemed prudent by the Session, to hold the matter for some time under consideration. In June, 1834, the subject was revived in the Session; and it was then determined to refer the question to the congregation. A meeting was called for the purpose; and at that meeting it was resolved *unanimously*, first by the legal voters, and then also by those of the communicants who were not pew-holders, that it was their desire to continue in connexion with the Second Presbytery of Philadelphia. Whereupon, the Session, at their next meeting, resolved *unanimously*, that they did ~~not~~ prefer to belong to the Presbytery of Philadelphia, but chose to be under the watch and care of the Second Presbytery of Philadelphia. This judicatory, agreeably to an act of the General Assembly in May, 1836, is now styled "the Third Presbytery of Philadelphia." It is a member of "the Synod of Philadelphia," and comprises twenty-four churches, and twenty-seven ministers, four of whom are missionaries in foreign pagan lands, and one in France.

Sixty-five years and a half have elapsed since the Third Church has had an existence distinct from the First. During this time it has enjoyed, at different periods anterior to the calling of Mr. Brainerd, the pastoral ministrations of five distinguished and faithful evangelical servants of the Lord. Of the usefulness of each of these, and of the cordial attachment which always subsisted between them and the people of their charge, in successive generations, the most cheering attestations of the Holy Spirit have been given. There are yet remaining a few of the earlier members of the church, to whom their reminiscences of the days of their first pastor are pleasant in the now advanced evening of their age. Nearly all, however, of those in whose hearts the Word of God, as dispensed by that fearless preacher of "Jesus Christ and him crucified," found a sanctifying lodgment; and also, a large portion of those whom his amiable and devoted successor was instrumental in bringing into the Divine Shepherd's spiritual fold, have gone, like their pastors, to the eternal world. Many also, of those to whom the gospel was preached by the yet surviving successors of Duffield and Smith,

have finished their course. They have appeared in the presence of their Judge, and their destinies for everlasting ages are irrevocably determined. Of these it may be affirmed, that not a few, (and it would throw around the page an unearthly splendor could it be confidently said that *all*,) are now associated with kindred spirits in the region of pure delights. There, with songs of immortal praise “unto Him who loved them and washed them from their sins in his own blood,”—

“Their golden harps they take,  
Harps ever tuned: Redeem’d and angels join  
In harmony : . . . . .  
No voice exempt, no voice but well can join  
Melodious part.”

Perhaps the reader may here wish to pause awhile, and in thoughtful retrospection call to mind scenes which angels have rejoiced to witness,—scenes which, although their presence may have made the heart sad, were yet salutary to the soul. These, though now faded from the sight, are ever vivid in the memory. Death’s Conqueror, in claiming and collecting the trophies of his victory, has not been regardless of his ransomed ones of

the Pine Street Church. In the characters of these, the traits of evangelical piety, in all their variety and beautiful simplicity, have been conspicuous in seasons most appropriate to their trial, and in circumstances most propitious to their brightest manifestations. When the blight of sickness has prostrated the meek follower of Christ, then the cheerful resignation of the sufferer has told the import of the Redeemer's animating assurance,—“Because I live, ye shall live also.” The lustre of Divine grace shone brighter and brighter as Death was progressively doing his work upon the once active but then infirm and feeble frame of the aged saint. No fears of “the valley of the shadow of death;” no terrors of the tomb dismayed the heaven-aspiring spirit. With submissive anxiety, and a readiness to depart and be with Christ, the long expected relief was joyfully welcomed.

Some have been marked as the spoil of the destroyer in the ripeness and vigor of their years. Whilst all that was desirable in life clustered in their path; when prospects of usefulness were opening around and inviting them to laudable enterprise; and whilst their hearts and their hands

were disposed to act in accordance with the promptings of Providence, they were suddenly arrested in their course, and required to endure the oppression of disease, and to conflict with the last enemy. But they met the foe with a courage and subduing energy which indicated the presence and the sustaining power of that faith which works by love, which purifies the heart, and overcomes the world; and in surrendering their spirits, their triumph was identified with their Redeemer's faithfulness.

Nor has our blessed Lord limited the exemplifications of the beauty of holiness to death-bed scenes of the mature and the more aged among the members of this church. Those also who were in the bloom and blossom of youth have been honored witnesses to the truth that the Saviour's "love is stronger than death;"—that the lambs of his flock are peculiarly the objects of his care. "Like the crushed flower," that perfumes the hand whose rude pressure dooms its decay, so has the fragrance of early and ardent piety mingled with the rough blast of the death-storm, and

diffused an influence sweet and soothing to the grieved hearts of bereaved friends.

It is mournfully pleasant to revive the remembrance of the peaceful and the triumphant deaths of those who, in this sanctuary, were trained for the bliss of heaven. Their's was the faith which "is the substance of things hoped for, and the evidence of things not seen." Their's was 'the crown of righteousness, in prospect, which the Lord the righteous judge shall give unto all those who love his appearing.' With the vision of their souls thus illumined by grace, they, with their expiring breath, testified that to them Christ was increasingly precious.

The whole number of persons received into the communion of this church since its ecclesiastical integrity was asserted in 1771, cannot, with certainty, now be ascertained. Such of the records as are preserved, and which, as regards other facts, are imperfect, it is probable, are in this particular also, defective, as they exhibit only about thirteen hundred names. The number of communicants at this time, (April 1, 1837,) is, according to the record, about four hundred.

Sixteen of these have been received since the induction of the present pastor.

Although in two instances, the congregation have had to pay largely for the restoration of peace within their own precincts ; yet, they have not been indifferent to the Lord's command, to "go into all the world and preach the gospel to every creature." Regarding the field for evangelical cultivation according to the terms and the import of this injunction, their contributions to aid in promoting its benevolent object, have been made irrespectively of denominational partialities ; and applied, either through the medium of the ecclesiastical organizations in the Presbyterian Church, or of such other institutions as in their own judgment were the most effective : and, although the sentiments of brethren both in the congregation and in the eldership may sometimes have differed with regard to some of the agitating questions and measures which are rife in these days ; yet, for more than twenty years past, the spirit of Christian unity has continuously precluded disaffection and dissention from the peaceful enclosure of this favored portion of the Lord's vine-



yard. Whilst this spirit shall be cherished, the church will exhibit a practical illustration of the sentiment which cheered the soul of the pious Psalmist:—

“Let strangers walk around  
The city where we dwell,  
Compass and view the holy ground,  
And mark the building well:

“The order of thy house,  
The worship of thy court,  
The cheerful songs, the solemn vows;  
And make a fair report.

“How decent and how wise!  
How glorious to behold!  
Beyond the pomp that charms the eyes,  
And rites adorn'd with gold.

“The God we worship now,  
Will guide us till we die;  
Will be our God while here below,  
And ours above the sky.”

The responsibilities of this church have multiplied with the increase of its age and its strength.

The duties of Christians in relation to the object of the Redeemer's death are now more obviously defined than they were in any former age. No church that shall now lightly estimate an agency in facilitating the extension of the gospel to every part of the world may expect to enjoy spiritual prosperity. As this church is one which has a claim of seniority among many others, its evangelical character ought, therefore, to be the more consistently exemplary. When, sixty years ago, it was in its infancy, there were in this city and its suburbs only three Presbyterian churches. There are now in the city seventeen, besides three in the northern and four in the southern districts, making together twenty-four. Since that time, also, the number of churches, respectively, of all other evangelical denominations has, within the same limits, been greatly augmented. If "out of Zion, the perfection of beauty, God hath shined," how brilliant and how radiant ought to be the light of this sacred constellation! How great, how healthful, and how extensive should be the hallowed influence of so large and so compact a portion of our Lord's

kingdom, as is constituted by the Presbyterian churches in Philadelphia! That this influence may never be diminished by the delinquency of the Pine Street Church, is the fervent prayer of its friends. That the members of this church may liberally and unremittingly consecrate their means and their energies to promote the benevolent objects for which the solemn scenes of Gethsemane and of Calvary are memorialized, is most devoutly desired.

To this church, talents of no ordinary amount have been committed. A Duffield, a Smith, a Milledoler, an Alexander, an Ely have, for more than three-score years, ministered, each in his course, in this sanctuary. The record of their labors is written for eternity. The day of righteous retributions will disclose the results, either in the everlasting joy or sorrow of those to whom these messengers of God were sent. Each of these faithful men has here been instrumental in winning some souls to Christ. Two of them, having, in their day, done the work of evangelists and made full proof of their ministry, have entered into rest. Of these, it was long since written, "blessed are

the dead who die in the Lord!" Their record in this sanctuary should be perpetuated. The gracious effects of their exemplary lives and pastoral solicitude were not restricted to those who were cotemporary with their ministry. The results of that ministry are still manifest in the characters of the children and children's children of those who then became qualified to lead their offspring into the path of life.

A funeral sermon on the death of Dr. DUFFIELD, was preached in this church by the Rev. ASHBEL GREEN, D. D., now the only surviving minister of those who belonged to the New York and Philadelphia Synod, when, fifty years ago, he became a member of that judicatory. In that sermon it is affirmed, that, as a man, as a scholar, as a citizen, as a Christian, as a divine, as a preacher of the gospel, the deceased pastor eminently possessed those qualities which rendered him truly excellent and estimable. "As a Christian, he shone conspicuously. He lived the religion which he professed. The spirit of the gospel seemed to have tinctured his whole mind, and to possess a constant and powerful influence on his heart. He was truly and

remarkably an example of the life of God in the soul of man. His 'fellowship with the Father of his spirit,' and his 'conversation with Heaven,' appeared to be almost uninterrupted. Nor was he less distinguished in active duty. He sought all occasions of serving his Lord. Of him it may be said with truth, that he 'went about doing good.'

The preacher, in referring specially to the sympathies of the bereaved congregation, observes, "Here, my brethren, you have been witnesses, both of his respectability and fidelity in his sacred office. You have seen him possess a distinguished weight and influence in all the judicatures of the Church to which he belonged. You have seen him happily unite 'the wisdom of the serpent with the harmlessness of the dove,' in the management of all its concerns and interests. You have seen him called by the supreme council of the nation, to officiate as one of their chaplains, during the whole of their residence in this city. But what he was more solicitous about, than for all earthly honors, and you should remember with more care and pleasure, you have seen him 'instant in season and out of season,' to promote your spiritual and

eternal welfare. He has truly 'watched for you,' as one that had the charge of souls. He has broken unto you the 'bread of life.' He has been to you a faithful and an 'able minister of the New Testament.' It was his zeal to do good, that exposed him to the disease by which he has been called from you. Such was the man over whom we lament, and whose decease is a loss, not to you only, but to the whole Church of Christ."

A pastor, of nineteen years continuance, so holy in his life, and whose manner of preaching "was always warm and forcible, and his instructions always practical," it may be supposed, could not fail to exert an influence, the benign effects of which would extend, through the agency of parents in his time, and the youth of his charge, to generations succeeding his removal.

As it is recorded of Dr. Duffield, that, "descended of pious parents, 'from a child he had known the Holy Scriptures,' and improved his early acquaintance with them into a familiarity seldom acquired;" so likewise it may be said of his successor.

In the Rev. Dr. SMITH we have an instance of

the power of Divine Grace upon the heart of a child. He was the son of the Rev. Robert Smith, pastor of the Presbyterian church in Pequea, Lancaster county, Pa. He was born on the 12th of June, 1756. ‘He acquired the rudiments of literature under the immediate care and tuition of his father, in an academy established by him with a view to the education of his six sons and also to public utility. The subject of this notice exhibited, in very early life, marks of mental energy, and of intelligence uncommonly prompt, and was particularly distinguished by an ingenuous habit of speech and behaviour, a warmth of heart, and pointed purpose in his juvenile pursuits. These indications of his future character were not unnoticed by his paternal friend. He was the object of much parental attention and ardent prayer.’ “When he was about fourteen years of age, it pleased God, by a remarkable effusion of heavenly influence to excite among the youth of the academy a very serious and deep attention to the important concerns of religion and their souls. Of that influence he largely partook; and in a short time he openly avowed himself a disciple of that Jesus whom he afterwards

so successfully preached. At the age of eighteen he entered the junior class in the College of New Jersey, of which the justly celebrated Dr. Witherspoon was then the president. He received the first honors of the college in September, 1773. From that time he devoted himself entirely to Theological studies under the direction of his brother, the Rev. Samuel S. Smith, at that time the president of Hampden Sidney, in the state of Virginia. His trials as a candidate for the Christian ministry having been sustained with unusual approbation, he was licensed to preach the gospel by the Hanover Presbytery in the year 1778; the next year he accepted a call to a church in Virginia, and at the same time succeeded his brother, the Rev. Dr. S. S. Smith, who was then president of the College of New Jersey, as principal of the seminary of Hampden Sidney. "Here he was eminently honored by the great Head of the Church, in having been made instrumental in promoting a general religious solicitude and reformation amongst the people of his charge and of the neighborhood." In this sphere of usefulness, he felt himself called to extraordinary exertions, insomuch that he resigned



his office in the seminary, that he might give himself entirely to the ministry. He continued thus assiduously to labor in this place, until he accepted the call of the congregation of the Pine street Church, in 1791.

The Rev. SAMUEL BLAIR, D. D., in preaching the funeral sermon of Dr. SMITH, remarks of him, that, "Blessed with a memory uncommonly retentive, and aided by a superior relish for scriptural information, the language of the sacred oracles was at all times familiar to him. This was manifest by his great ability and aptness in 'dividing the word of truth.' In consequence, however unexpectedly he might be called to dispense that word, he could 'bring out of his treasure things both new and old.' How clearly and fully was he wont to explain his subject! With what irresistible argument would he confirm the truth! With what admirable dexterity would he accommodate it to the state and characters of his audience! With what persuasion would he move the heart! With what luminous force would he arrest and strike the conscience! He spoke as one who knew the worth of souls. He spoke as a messenger of God

to perishing immortals. He spoke as impelled by the powers of the world to come!" And again,—  
"Happy the family over which he presided; happy the man who was favored with his friendship; and more happy the people whose heavenly interests were his peculiar care! He was a public blessing to the Church. He was an honor to the people of his pastoral charge. He was an ornament to the Christian and ministerial profession. As the great Apostle of the Gentiles, he magnified his office. He spoke as he believed. He practised as he spoke. He lived 'the good and faithful servant;' 'he died in the Lord,' and 'his works have followed him.'"

Such was the pastor, of whom, nearly forty years ago, the congregation whose afflictions he concentrated, were suddenly bereft. A recurrence to the character of such a man should be both pleasant and profitable to the reader, even at this distant period. His early consecration of himself to God, should be regarded with special interest by the youth who are now the subjects of pastoral solicitude, in the same church in which he prayed and wept for those of his day.

The successors of DUFFIELD and SMITH yet live, and occupy stations of importance and responsibility in relation to the character and destinies of our nation and of the church. Dr. MILLEDOLER is the President of Rutgers College, in Brunswick, N. J.; Dr. ALEXANDER is the Professor of didactic and polemical Theology in the Theological seminary in Princeton, N. J.; and Dr. ELY is the Professor of polemical Theology and sacred criticism in Marion College, in the State of Missouri. The praise of these men is in all the churches.

A few sentences from the installation Charge of Dr. Ely to the present Pastor and the Congregation, will appropriately complete this Sketch.

In addressing his brother in the ministry, the Doctor remarks,—“Ever since I left this pastoral charge, my heart’s desire and prayer to God for this congregation has been, that the great and good SHEPHERD of the sheep would speedily unite them in the choice of a pastor, who should be neither a high church bigot, nor a low church latitudinarian; neither a man of mere orthodoxy, nor of mere feeling; neither a time-server, nor a despiser of the peace and unity of the Presbyterian Church;

neither a hot-headed declaimer in the pulpit, nor a *frigid* reasoner *about* righteousness, temperance, and the judgment to come; neither a devotee to forms, nor a contemner of them; but 'a man after God's own heart,' who shall be both kind and fearless; a faithful and tender herald of the gospel, who shall 'feed the flock over which the Holy Ghost has made you overseer,' with the sincere milk and the untainted meat which the Lord has provided for babes and full grown men in Christ.

'Without flattery, I will say, that in you, Brother, I think I see such a man of God. Your past course in the Church has not wholly escaped my notice; and your past candor, frankness, gentleness, benevolence, and independence, furnish good evidence that you have not come to Philadelphia to be the tool of any party; to lord it over God's heritage; to serve your own honor; to oppress, or tamely submit to oppression.

"Many fears disturbed my mind, for some time past, lest this congregation, in these times of ecclesiastical warfare, suspicion, jealousy, and distraction, should be scattered as sheep without a shepherd. The news, therefore, which met me

on my late return from the West, that they had called you to become their spiritual guide, cheered my heart.

“With thankfulness to the Giver of ascension gifts and all grace, I welcome you to the place which lately was mine in this congregation, and pray you in my stead to seek the spiritual welfare of this people, that it may be well with them, and that their souls may prosper. They have loved, honored and kindly entreated me for the space of twenty years; and I have loved them as my fathers, mothers, brethren, sisters and children; speaking to them the words of eternal life; and endeavoring to win them to Christ. . . .

. . . . But they have not all believed the gospel with an obedient heart: they have not all come to Christ for life: they are not all freed from condemnation: and the truly pious in this congregation you will find to be very imperfectly good. . . .

“O, man of God, when I am far away, and when my voice is hushed in death, warn them for me, entreat them for me; and in my stead endeavour to do them the good which I have not

done; that they may become perfect, being thoroughly furnished for every good work, and made meet for the Master's use in the Heavens.

“Let me rather say, dear Brother, forget me, forget yourself in your ministrations to this people, in the full view of the truth, that Jesus Christ has made you his ambassador, and sent you in His stead to preach the way of salvation. Deliver, as you have opportunity, every message with which he has intrusted you, in the fear of God, and with love to the souls of perishing men. Strive to bring *all* your hearers to repentance for their sins and faith in the blessed Saviour, who died for us, that, whether we are awake on earth, or asleep in the grave, we may live spiritually and everlastingly with him.” . . . . .

“Preach the Word, under the full conviction that it is the power of God and the wisdom of God unto salvation; and that it may prove so, immediately, while you are speaking, no less than in future years, when a third person shall reap in the field in which you and I have sown the seed.” . . . . .

To the Congregation, the Doctor says,—“As

Paul the aged said to Philemon concerning Onesimus, so I say to each of you ;—“ if thou count me a partner,” in your dearest interests in the great concern of salvation, “ **RECEIVE HIM AS MYSELF.**” So far as his personal comfort is concerned, he ought to ask nothing more : for I bear you record, that you have always shown me as much kindness and respect as any reasonable man could desire from any people. Yes, “ receive him” as you received me : cherish him as you cherished me : and bear him up, ye praying ones, perpetually before the Throne of Grace, as you have done me ; that through your prayers, he may be preserved in danger ; may be healed in sicknesses ; may be kept in life, and may long preach “ Jesus Christ and him crucified.”

“ This charge, nevertheless, is not sufficient. I am bound to add this solemn injunction, that you receive your present Pastor in the name, in the stead, and as the representative of the Lord Jesus Christ himself. You know who it is that has pronounced him an ambassador from the Court of Heaven. Hear the words of Christ himself to his minister and to you :—“ Behold, I send you forth—

he that receiveth you receiveth me ; and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward." . . . .

“ Christ prayed much for himself, for his friends, for his enemies ; and he has taught us to pray for an abundant supply of faithful ministers and for their success. Would you please Christ, make frequent, humble, penitent, and believing prayer for your Pastor. Hold him up perpetually in your arms of faith and love before the Throne of Heavenly Grace.”



## NOTES.

The following are the names of those who have been ruling elders in this church, since A. D. 1771. Those marked thus \* have departed this life.

\*John Pinkerton,

\*John McCulloh,

\*Ferguson McElwaine,

\*Samuel Lowry.

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\*William Smiley.

James Stuart, dismissed to the 2d Church.

James Phyfe, " to a church in New York.

Jacob Mitchell, " to the 6th Church.

John W. Scott, ordained to the ministry.

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Set off to the 6th Church, in 1814.

\*Benjamin Wickes,

\*Robert McMullin,

John McMullin,

\*William Hazlett.

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*Eldership at the present time.*

William B. Duffield, M. D. John C. Farr,

William Nassau, sen'r. John R. McMullin, jr.

Robert W. Davenport.

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It was intended that the names of the present communicants should have here been inserted. This, however,

was found impracticable, without occasioning an undesirable delay of the publication.

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There are now connected with the church a Bible class, Sabbath schools, a Tract association, and a Female Missionary society.

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The church edifice, a correct view of which from the north-east corner of Fourth and Pine streets is given in this volume, is substantially built of brick, and is 60 feet wide and 80 in length. The building is now being remodeled; and when it shall be completed, not only additional and better accommodations for the congregation will be afforded, but, besides a large lecture-room in the basement story, rooms will be provided for the Sabbath schools, and a minister's study; and both the interior and exterior of the house will be finished agreeably to the most approved modern style of architecture.

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*Board of Trustees, chosen September, 1836.*

Simcon Toby, President.

Charles H. Dingee, Treasurer.

F. A. Raybold, Secretary.

John W. Thompson,	Charles Robb,
Robert Clark,	Robert O'Neill,
Hezekiah Harding,	Joseph P. Hamelin,
William R. Thompson,	Isaac B. Baxter,
Lemuel Lamb,	Robert Steele.

# THE MIND'S JUBILEE:

## A SKETCH,

WITH NOTES AND ILLUSTRATIONS.

BY WELWOOD.

“Companion of Religion; where she came,  
There Freedom came; where dwelt, there Freedom dwelt;  
Ruled where she ruled, expired where she expired.”

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☞ A few copies of this work may be had at Mrs. BAILEY'S  
Store, No. 26 North Fifth Street.—Price 25 cents.

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### *From the Philadelphian.*

THE MIND'S JUBILEE.—This is a neat little poem, by Welwood; published by George, Latimer & Co. The lines are in general smooth, and full of happy conceptions and evangelical sentiment. It seems to be the full prospect of the millennium and the certainty of its approach, which constitutes, in the author's esteem, “the mind's jubilee.” We can cheerfully recommend this new American poem to all our pious friends, and feel satisfied that it will edify and gratify those who peruse it.

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### *From the Presbyterian.*

THE MIND'S JUBILEE.—This little poem, illustrative of the triumphs of the Cross, is the production of a clergyman of Philadelphia, who has written many minor pieces under the signature of Welwood. The ideas introduced

are of an evangelical character, and they are embodied in a versification generally smooth and chaste. We would say more of this little work, were it not that we can refer our readers to the remarks of a correspondent on the subject in the present number of our journal.

*From the same, by a Correspondent.*

. . . . . The author, with others who have participated in the exercises of the anniversaries of our benevolent institutions, and amidst assembled thousands have heard the wonderful works of God done in the earth, has felt his spirit kindle and beat with those high and holy impulses which prompt the sacred song. He seems to have ascended some hallowed eminence, "privileged above the common walks of life," whence he descries the dawning of a brighter day, and the fair scenes of loveliness and peace which are yet to spread over this troubled world. . . . . He has briefly, but with graphic beauty, 'sketched' the Church in the vicissitudes of her history;—her wanderings and sorrows; her sufferings and trials; her fortitude and devotion; her final and glorious emancipation as she 'comes from the wilderness, leaning on the bosom of her Beloved.' . . . . . The Mind's Jubilee would be a suitable book for Sabbath school libraries. Its topics, its spirit, the valuable notes which explain the interesting facts alluded to, will at once stimulate and enlighten the juvenile mind; and the poetic form may excite the dormant imagination, and make it the handmaid of religion and truth.

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☞ "THE PINE STREET BOOK," may be had at Mrs. BAILEY'S store.—Price 50 cents.























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